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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IV.

A P R I L, 1839.

No. 4.

## PROCEEDINGS OF THE DOMESTIC COMMITTEE.

### MONTHLY ABSTRACT.

*February 18, 1839. Stated Meeting.* The Rt. Rev. Bishop Onderdonk took the chair.

The Secretary and General Agent reported his correspondence, and that agreeably to their advice he had visited Washington on the business of the Committee, and also that he officiated on Sexagesima Sunday, February 3d, in the morning in Trinity Church, and in the afternoon in St. Andrew's Church, Wilmington, Delaware, a few dollars being collected in each; and on Quinquagesima Sunday, February 10, in the morning in Christ Church, and in the afternoon in St. Paul's Church, Alexandria, D. C., the collection in the former being about \$80, and in the latter, about \$170. In the evening of the same day, by invitation he addressed the students of the Theological Seminary, near Alexandria, on the subject of Domestic Missions, and the importance of turning attention to this branch of missionary labor.

The Finance Committee reported, that they had engaged for another year, the rooms at present occupied.

On the report of the Committee on Southern Missions, the resignation of the Rev. Dr. Weller, as Missionary at Memphis, Tennessee, was accepted.

The resignation of the Rev. B. H. Hickox, as Missionary at Maumee City, Ohio, was accepted.

*Special Meeting, February 23.* The Rt. Rev. Bishop Onderdonk took the chair.

The Rev. Frederick Freeman was appointed a Missionary in the Diocese of Maine, and a salary was appropriated to him if assigned to Bangor.

Bristol, Goshen, and Elkhart, in Indiana, were adopted as a

station, and the Rev. James Selkrig recognised as its Missionary.

The Rev. M. F. Maury was appointed a Missionary in Kentucky.

The resignation of the Rev. N. P. Knapp, as a Missionary in Alabama, was accepted, and Tuscaloosa was discontinued as a station.

Leave of absence was granted to the Secretary, for a short time, under special circumstances.

The first stated meeting in March was dispensed with.

*March 18. Stated Meeting.* The Rev. Dr. McVickar was called to the chair.

The Secretary reported that he had been absent under the permission of the Committee, but had still been able to give attention to their business.

The Rev. W. N. Lyster was appointed a Missionary in Michigan.

The resignation of A. Robertson, Esq., as Receiving Agent in Charleston, was accepted.

Daniel Ravenel, Esq., was, on nomination of Bishop Bowen, appointed to fill the vacancy occasioned by the resignation of Mr. Robertson.

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## PROCEEDINGS OF THE FOREIGN COMMITTEE.

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### MONTHLY ABSTRACT.

*February 19, 1839. Stated Meeting.*—The Rt. Rev. Chairman present.

Among the letters read, was one from the Rev. Mr. Benton, stating that he had secured, on lease for a term of years, a much more convenient situation for his family, and the schools. Application was also made for a female teacher from this country. The Committee acceded to this request, and resolved to send such an assistant to the Mission at Crete, whenever a suitable person shall offer.

*March 5, 1839. Stated Meeting.*—The Rt. Rev. Chairman present.

The Secretary and General Agent communicated having written various letters to Rectors of Churches in the South and West, in behalf of the Mission to Texas. He was instructed to correspond with Bishop Polk, requesting information and suggestions relative to that field.

An appropriation of \$500, for 1839, was made to the Rev. C. S. Ives, Missionary at Matagorda.

The Rev. Paul Trapier, of Charleston, S. C., on the nomination of Bishop Bowen, was appointed Receiving Agent, in lieu of Alexander Robertson, Esq., resigned.

## OFFICIAL CORRESPONDENCE.

—  
DOMESTIC.

## INDIAN TERRITORY.

SENECA INDIANS.—Our readers will recollect that a visit was made in November last, by the Rt. Rev. Bishop Kemper, and the Rev. H. Gregory, to the Seneca Indians in the Indian Territory. At the request of the Bishop, a report of the visit was prepared by Mr. Gregory, which, together with a letter from Major R. A. Calloway, their agent, has been received from the Bishop since his recent return to St. Louis. We hasten to lay it before our readers.

*Boonville, Mo., Dec. 1, 1838.*

Having accomplished, in part, the object of our journey to the Seneca Indians, we embrace the earliest opportunity to communicate to the Committee the result of our observations and inquiries.

We left Boonville on horseback, Tuesday, Nov. 13th, and after a very rough and fatiguing journey of 181 miles, during stormy and wintry weather, we reached Sarcoxie, a small hamlet in the south-western county of Missouri, on Sunday morning, Nov. 18th. A gentleman to whom the Bishop had letters, kindly offering the use of his room in a log cabin, divine service was performed, and the Bishop preached to a congregation of twenty persons. There were but two besides ourselves who had prayer books, and only two or three who had known the Episcopal Church.

Leaving Sarcoxie the next day, we arrived at the residence of Maj. Calloway, the Indian Agent, on Tuesday the 20th, but finding that he had gone from home, we proceeded after him, and by the assistance of a Quapaw guide, overtook him after riding 12 miles. Our letters from the Commissioner of Indian affairs were presented, and we found him ready to afford us all the attention and assistance that we could desire. The next day we returned with Maj. Calloway to the agency, in order to make preparations for meeting the Seneca Chiefs in council. As both the agent and interpreter reside 10 miles from the Senecas, it was found that a meeting of the chiefs could not be held earlier than the third day. Accordingly, on Friday, the 23d, the agent accompanied us to the council house, where we found only four of the chiefs and head men. The two principal civil chiefs and the principal war chief were absent, and as nothing could be determined without the presence in council of the principal chiefs, and as a full council could not be held immediately, we determined, after consultation with the agent, to leave a letter, which should be laid before the chiefs at their next meeting, and their answer is to be communicated through the agent,

to the Bishop. The letter, which was signed by both of us, was in the following words :—

*To the Chiefs of the Seneca Nation :*

Brothers! When you came to this country, six years ago, there were about sixty individuals among you who met together every Sunday, and, under the direction of Capt. Powles, worshipped Almighty God as Christians, according to the custom of the Episcopal Church. The Captain died the following spring; and although the public service was continued occasionally for some time, it has not been celebrated for nearly two years.

Brothers! We have come a great distance to offer you, in the name of the Episcopal Church of the United States, all the kindness and assistance which Christians ought to afford to each other.

Brothers! When your fathers, more than one hundred years ago, were living as a great and powerful nation in the valley of the Mohawk, the Church of England sent good men among them, messengers of the Gospel of peace, who taught them the way to heaven. A great many of your fathers repented of their sins, and believed in the Lord Jesus Christ.

Brothers! The Episcopal Church is descended from the Church of England. We acknowledge her doctrines and worship our Heavenly Father in the same manner. We have but lately heard of your situation, and we now say to you, if you will receive a missionary whose duty it shall be to explain to you the Holy Book, to preach the glad news of salvation, and to instruct you in all your duty towards God and man—if you will receive a teacher whose duty it shall be to educate your children, and thus prepare them to be useful to themselves, their families and their country—say so—and we will endeavor immediately to send them.

Brothers! We seek not yours but you. We wish to do you good—to promote your temporal and eternal welfare. To accomplish this object we are willing to encounter trouble, labor and expense. The good work which was begun so long ago among your fathers in the valley of the Mohawk by the Church of England, we wish to carry on. Will you let us?

Brothers! Make known your wish to your agent, Major Calloway, and he will inform us thereof.

Praying that the Great Spirit may guide and direct you, we remain your friends.

At Mr. Olivers, in the Shawnee Seneca Nation, }  
23d of November, 1838. }

After the council broke up, we visited, in company with the interpreter, several Indian families at their dwellings. We then returned ten miles to the agency, and prepared to retrace our way to Boonville. The next day, Saturday, November 24th, we returned forty miles to Sarcoxie, where we spent Sunday the 25th, officiating and preaching twice in the public room of the village inn, to a congregation of about twenty persons.



Resuming our journey on Monday, the 26th, we reached Boonville on the evening of 30th of November, after an absence of eighteen days, and a journey of 486 miles, truly thankful for that kind and watchful Providence of our Heavenly Father, under which we had gone out and come in again in health and safety.

The time spent by us within the Indian country was three days and a half,\* and the whole of it was occupied either in making inquiries respecting the object of our journey, or in personally observing the condition of the Indians. The results of these inquiries and observations may be stated as follows:

The remnant of Senecas, inhabiting a portion of country about ten miles square, just beyond the south-western corner of the state of Missouri, was originally from the Six Nations of New-York. After the war of the Revolution, the Mohawks, in a body, retired to Canada, and were followed also by numbers from the other tribes. From Canada, straggling families, two or three at a time, found their way into Ohio, and settled not far from Sandusky. In the summer of 1832 they emigrated to their present country, on the Cowskin, a branch of the Neosho or Grand River. They are composed of Mohawks, Senecas, Oneidas and some Cayugas and Onandagas, and the descendants of these amalgamated. We found several who have relatives among the Oneidas of Green Bay.

While yet in Ohio this body of Indians was visited by Bishop Chase, some ten or twelve years ago; and he found numbers of them still cherishing their attachment to the faith and worship which they had received from the missionaries of the Society (in England) for propagating the Gospel in foreign parts. That Society had not only sent them missionaries at an early day (1702,) but gave them the Liturgy and large portions of the scriptures in their own tongue. By the aid of this Liturgy they continued the public worship of God after they were separated from their brethren in Canada. Among those who came from Ohio to their present country, was an individual named Capt. Powles, who acted as lay-reader to a congregation of about sixty persons. It is said that he became a Christian under the preaching of a famous Mohawk, Karihogha. Powles continued to officiate until his death, which is said to have occurred in the spring of 1833. His successor in the good work was George Hill, (a relative of the Oneida family of that name, at Duck Creek, near Green Bay); but after a time George fell sick, the number of worshippers was diminished by death and otherwise, and the public use of the Mohawk Prayer Book has not been resumed for the last two or three years. There are supposed to be still remaining some thirty or forty persons (reckoning young and

\* It was thought that to remain over Sunday and preach to the Senecas would not accomplish any thing important. The delay might, at this late season, form a serious inconvenience to ourselves.

old,) who were accustomed to worship with Captain Powles, and among them were mentioned two or three entire families of Mohawks. We found six persons who, the interpreter assured us, could read the Mohawk language, and to each of them we presented one of the six Mohawk Prayer Books, which we brought with us from New-York. We made inquiries respecting the number of those who, professing to be attached to the Christian party, might remain still unbaptized, but the answer was not satisfactory. We inferred, however, that since the visit of Bishop Chase, who baptized several, some have been baptized by Methodist missionaries, who have occasionally visited them.

Their present condition is well calculated to awaken sympathy. We cannot but think that they might have been saved from the deterioration which they have experienced, had they received that attention from the more favored portion of their Christian brethren to which they were entitled. They are now in a very fertile and interesting country, watered by beautiful streams and living fountains, and apparently wanting no natural resource necessary to their comfort and prosperity. A grist and saw-mill, built several years since by the United States, is a source of revenue to the nation. From the same quarter they are also supplied with a miller and blacksmith.

To some extent they are cultivators of the soil, and possess the various kinds of domestic animals and implements of agriculture; but judging from what we saw and heard, we think them inferior to the Oneidas of Green Bay in industry and general improvement. It is believed that no school whatever has been sustained among them for a day, since they have been in their present country.

Among the prominent individuals, who seemed favorable to the establishment of a school, was an intelligent looking chief, and the interpreter, George Herron. The famous Mohawk preacher, Karihogha, mentioned above, is claimed as the grandfather of George, who is a man about thirty years of age. He received some education at Huron, Ohio; he reads the English well, but not the Mohawk, although he has two sisters and a nephew who read the Mohawk. He has a younger brother, who was instructed some three years in Kenyon College; but, at the time of our visit, he was absent in New-York.

In the public documents on Indian affairs, and in the reports of Mr. M'Coy, the number of Senecas, with their neighbors, the united band of Senecas and Shawnees, has for several years been uniformly stated to be 462: that is, 251 of the former, and 211 of the latter. The agent assured us that their number has been diminishing, and that at the payment of the last year's annuity, the former numbered 199, and the latter 190. This rapid diminution is attributed by some to the climate, which is a much warmer one than that in which they formerly lived. The more common opinion is, that it is wholly attributable to intempe-

rance, and the quarrels and exposures which are the natural consequences of drunkenness. Although reckless and unprincipled white men are excluded from the whiskey trade *within* the Indian country, they hover upon its borders, and by a profuse display of intoxicating liquors, tempt the Indians to gratify their taste, in that which seems to work among them nothing but ruin and death. The very people, who, when sober, are universally considered quiet and peaceable, are the first, when intoxicated, to shed blood, and commit every species of crime. Only a few days previous to our visit, an Indian was murdered in a drunken frolic; and we were assured, that such occurrences were fearfully frequent. The sad consequences of intemperance among a people, just emerging from savage to civilized life, in idleness, waste of means, and exposure of health and life, can be better imagined than described.

It is a favorable circumstance, that the agent is resolutely determined to enforce the penalty of the intercourse law against every whiskey trader. He has already accomplished much, and were it not that the evil has on its side so many strong passions of depraved human nature, he might be expected to be entirely successful.

A portion of the Senecas, as also a large number of the united band of Senecas and Shawnees, still retain some of the customs of paganism. Upon the return of the new year, they assemble for the annual festival. Two dogs (white if such can be found) are put to death by strangling, and their bodies, after being painted and adorned with ribbons, are suspended on poles. Around these the Indians continue their dance for the space of three days, at the end of which time, the dogs are laid upon a fire and reduced to ashes.

The united band of Senecas and Shawnees have no school. A late chief, of some note among them, was in favor of schools; but since his death, it is not known that they express any desire for instruction.

The Quapaws, to the number of 361, are in the immediate neighborhood of the Senecas. Their principal chief, Hackitan, was represented by the agent as an inoffensive, mild, worthy old man, who has much influence with his people, and constantly advises them against every bad practice. The Quapaws, although not, perhaps, as intelligent as other tribes, are represented as peaceable and docile, and present a favorable opening for the labors of a teacher. They have had several children educated at the Choctaw Academy, in Kentucky, but refuse to send any more, declaring that if their children are instructed, they wish them to be taught at home.

While at the agency, the Bishop, to our great delight, discovered the identical copy of the Mohawk Prayer Book, which had been used by Captain Powles, in conducting the public worship. After his death, it had been claimed by his cousin, Helen Thomas, of whom, after an explanation of our object, it

was purchased. It is an octavo volume, of 506 pages, neatly printed on good paper, well bound in leather, and contains, besides a frontispiece, eighteen copper-plate engravings, representing scenes and incidents of scripture history. From an entry, on a blank leaf, it appears, that this copy was "presented by the Rev. W. Sparrow, Kenyon College, Worthington, Ohio, to Capt. Powles, on the 28th of April, 1827.

We learned through the interpreter, that other copies, perhaps two or three, of the same edition of the Prayer Book, still remain in the settlement; but it is thought that they have never, since leaving Canada, been supplied with any large number. The preface to this book contains information of much interest. It appears that the first edition of the Mohawk Prayer Book was printed in New-York, about the year 1714. By the aid, and under the direction of Dr. Henry Barclay, and Dr. John Ogilvie, an enlarged edition was printed at the same place, in 1769. A third edition was printed at Quebec, in 1780. A fourth, (of which Capt. Powles had a copy,) much enlarged, and containing Brant's translation of the Gospel, according to St. Mark, was published in London, in 1787, at the expense of the British government.

Under the date of the 17th of December ult., Major Calloway has written to Bishop Kemper as follows :

"On account of the death of Capt. Good Hunter, one of the chiefs of the Senecas, eight days after you left us, your letter was not laid before these people until yesterday; as their manner is not to transact any public business for a certain number of days after the death of one of their principal men.

"Contrary to my expectation, and in despite of all the persuasive argument I was able to use before them, they have rejected your propositions, and have, without giving any sensible reason, requested me to inform their friends that they wished neither a preacher or teacher."

The painful aspect which this partially christianized and lapsed band presents, will excite the sympathy of all who have felt for the poor and degraded condition of the Indians on our borders and amongst us. Pained as we have ourselves been at the immediate results of this visit, we are not without hope. The refusal of the chiefs to receive a Missionary or Teacher may have arisen from unjust suspicions as to the motive of sending one, which will be removed upon better information and more mature consideration. Whether so or not, the effort which has been made was required of the Church.

The band of Senecas, &c., is, it will be recollected, but a very small portion of the Indians congregated in the territory assign-

ed to them by government; and, although this band seemed to have a special claim upon our efforts, the attention of Mr. Gregory, as the Missionary Agent of the Committee for this purpose, will be given as far as possible to the whole. We doubt not some favorable opening for extensive usefulness will be found.

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WISCONSIN.

FROM THE REV. SOLOMON DAVIS, SUPERINTENDENT OF THE GREEN BAY MISSION SCHOOL.

*Mission Buildings, Green Bay, }*  
*Jan. 2, 1839. }*

At the time that I relieved the Rev. Mr. Brown from the Superintendency of this Mission, knowing that it would not be in my power to attend at all times personally to the concerns of the establishment, and having confidence in the ability of the Misses Crawford, I addressed a note to Miss Senah Crawford, requesting her to assume the direction and management of the Mission, assuring her, at the same time, of my readiness to advise and assist as might be deemed necessary. The duty assigned her has been performed to my satisfaction, and I have no doubt it will meet the decided approbation of the Committee. Economy in all the affairs of the family has evidently been the order of the day. The children are instructed by Miss Susan Crawford, who also aids her sister in the transaction of the household concerns generally. The out-door business is attended to by Mr. E. Sherwood, who is well qualified for the station he holds.

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FROM THE REV. SOLOMON DAVIS, MISSIONARY TO THE ONEIDAS AT DUCK CREEK.

*Duck Creek, Jan. 8, 1839.*

There is scarcely any thing of interest to report from this station. The tribe are laboring under considerable embarrassment, on account of not having received the amount from Government, which should have been paid on the ratification of the treaty of February last. The evil of this is also felt in no small degree by myself. The parsonage is, indeed, finished; we are snugly settled in it; but not a single move has been made towards building the church. I dare not assume the necessary liabilities to engage in the undertaking till the means are placed in my hands, and presume the Committee have no desire that I should. I have gone to the full extent of my ability in building the parsonage. The old church is so entirely unfit that it has been abandoned for the winter. We meet (and shall continue to do so till warm weather commences,) in the school-house, for religious worship. From the cause mentioned above we have not been able to erect a second school-house, and the female school is taught in a private dwelling (occupied also by a family) which I have hired for the purpose. But few

girls have as yet attended ; but I have great confidence in the utility of this department of our Missionary operations, when things are fairly arranged for a right commencement. The complaint in my throat still lingers. With much effort I am able to preach on Sundays, the service being performed by a lay reader. I think I shall be able thus to prosecute my work at this station during the winter ; and hope, through the mercy of God, that the mildness of Spring may restore me to my former health. If this blessing is not in store for me, and it is found necessary to cease from my labors here, "The will of my Heavenly Father be done."

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MISSISSIPPI.

FROM THE REV. M. L. FORBES, MISSIONARY AT COLUMBUS.

*Columbus, Dec. 6, 1838.*

In my return from the General Convention, to which I had been sent as a delegate, I reached this place the evening of the 19th of October. During my absence our church edifice was plastered, though it is still unfinished, and I suppose will remain so, until we get a little over our present embarrassments. We have met with many difficulties since we commenced the erection of the edifice. When one obstacle was overcome, another heaved into view, and so on, until all our patience seemed to be exhausted. But they that sow in tears shall reap in joy. The ark of God, at last, has found a resting place. A church has been built, in which, from Sabbath to Sabbath, are now heard the thunders of the divine law and the sweet notes of the Gospel. To accomplish such a work in the north or east, where our Church and its peculiarities are known, is comparatively nothing. Here we have prejudices to dissipate, the jealousy of others to contend with, and the Church in its true character to make known, before we can reasonably hope for success. Without experience, it is impossible to know the difficulties which must be passed through in building up the church in this quarter. Having accepted my appointment as missionary, I determined, by the help of God, without complaining, to establish the church in Columbus, if that could be done, and that I would not leave this place until success crowned my efforts, or it was evident to me, that I labored in vain. This determination I have kept, and God seems not to have been unmindful of the sincere, though inefficient labors of his unworthy servant ; and now, especially, he seems disposed to give me the best of all testimony to this fact. An increased interest in religion, generally, seems to prevail in the minds of many in my congregation. Deep solemnity rests upon the hearts of some, who had been before comparatively thoughtless. Two Sundays since, I baptized three adults ; on the 2d of December, another came forward. Within the last few days, I have admitted five others to the communion of this church, so that our present number of communicants is thirty-nine,—seven male and thirty-two female. About

one third of these reside in the country, some distance from town, and are with us, consequently, only occasionally on the Lord's day. This is my flock, and it is indeed a little, little flock; but when all the circumstances are considered, the unparalleled embarrassments and difficulties with which we have had to contend, this little flock has done much, within the last two years, for the cause of God in Columbus. Since I have had charge of this church, I have performed thirty-eight baptisms, twenty-five in this region, and thirteen in other places. Eight of these were adults, and the others children. I have solemnized six marriages, and buried three male adults and three children. I consider the prospects of the church better now than they have been heretofore. The smile of Heaven seems to be resting upon us. We are wading through our difficulties, though our heads, as yet, are barely above water; but the tide of opposition and difficulty seems to be waning, and our hope is, that by the assistance of God, and what aid the Committee can afford us, we shall ere long be able to walk erect, free of obstruction and embarrassment.

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ALABAMA.

FROM THE REV. W. A. HARRIS, MISSIONARY AT TUSCUMBIA AND FLORENCE.

*Tuscumbia, Jan. 2, 1839.*

I arrived in Tuscumbia on the 1st of December, and immediately adopted measures to build up a church. Bishop Otey gave me several letters of introduction to gentlemen in this place, and I have been very well received. Every reasonable encouragement has been afforded me, as to the prospects of forming a congregation in this place, and I think things rather favorable. I have preached in the Campbellite and Methodist meeting houses, to very good and attentive congregations. My services have, however, been irregular, owing to our not being able to procure a room, but we shall have one fitted up this week, which will accommodate a large congregation. Several gentlemen have promised to subscribe liberally towards building a church.

The church, at Florence, is in a very unfinished state, neither plastering nor glazing having been done. The ferryman refused to take me across the Tennessee last Sunday, on account of the quantity of ice in the river, so that I could not fulfil my appointment for that place. I have made another appointment for Sunday, January 13. Dr. Yeager, of Tuscumbia, is a candidate for orders in the church.

## FOREIGN.

## SYRA.

FROM THE REV. DR. ROBERTSON.

*Syra, Jan. 1-22, 1839.*

It will be seen that the amount of printing has been considerably increased beyond that of former years, and, if the presses had been continued, our arrangements were such, that we should have got through with still more work in future, and with still greater economy. The subjoined schedule will show what has been effected in the printing department during the year 1838. The first work on the list was begun at the close of 1837, and only 96 pages of it (as appears in the schedule) were printed in 1838.

	Pages.	Whole am't of pages.
Bambas' Horne on Internal Inspiration of the Scriptures . . . . .	96	240,000
Leslie's Short Method with the Deists . . . . .	41	102,500
Philosophic Cobbler, (a Tract against Infidelity . . . . .	19	47,500
Eli and Samuel . . . . .	54	135,000
Saul . . . . .	56	140,000
David . . . . .	171	427,500
Solomon . . . . .	39	97,500
Ahab and Jehosophat . . . . .	45	112,500
Dialogue between two friends . . . . .	48	70,000
Selections from various Greek authors . . . . .	182	330,000
Beginning and Progress of Sin . . . . .	16	40,000
The Two Ways . . . . .	10	25,000
Poor Joseph . . . . .	10	25,000
Bickersteth's Study of the Scriptures . . . . .	48	120,000
Old Man in the Hospital . . . . .	8	20,000
Arabian Martyr . . . . .	22	55,000
Time and Eternity . . . . .	16	40,000
Life of Joseph, (all in the words of Scripture,) . . . . .	50	130,000
To Mothers of Families . . . . .	16	40,000
Captain and his Cabin Boy . . . . .	16	40,000
Message from God to You . . . . .	16	40,000
James the Chimney Sweeper . . . . .	16	40,000
Have you need of a Friend? 2nd edition (2000 copies) . . . . .	8	16,000
(2500 copies of twenty-three works, 8vo. pages)		2,333,500

All the above passed the binder's hands during the year, and a large portion of them have been distributed. I have made less effort for the distribution of books the last two years than formerly, wishing them to get into circulation in as easy and natural a way as possible, and not willing to risk their being



destroyed by any forced attempts, until I could ascertain the probable influence of the Patriarch's circular. Notwithstanding this, a very large number has been sent out from the depository; and while I have not heard of one being destroyed, many gratifying facts have testified that they have generally been thankfully received and read with interest. The Patriarch's Circular has had but little effect in the kingdom of Greece, and even beyond its borders, its influence has gradually died away, so that many of our publications have been sent to Thessaly, Macedonia, Asia Minor, and Egypt, and also to the Ionian Islands. Various applications have been made to me for our tracts, under circumstances of an interesting nature. Soldiers have begged for them, to relieve the tedium of the hours when off duty. Even priests have occasionally proffered their requests, and the "Harmony" appears to have been peculiarly acceptable to them; though, as I was in hopes that by holding back for a season from gratuitous distribution, I might finally attract purchasers, I have been less active in sending abroad until of late. But I am compelled to come to the conclusion that even in regard to books of this size, when of a religious character, we must be satisfied, for the most part, with the gratuitous distribution; especially where we have reason to believe that they will be properly used. Last summer, the superintendent of the hospital here put in an earnest plea for a supply of tracts for the use of the sick, as their time, he said, hung very heavily on their hands. I was there frequently afterwards, and always found several quite engaged with their books, and very ready to talk about their contents. The Lazaret has also proved a good place for distribution among those detained in quarantine; and the superintendent and other officers have several times applied to me for supplies. On one occasion, I received a communication from the master of the packet-boat regularly plying between this and Crete, and asking for a supply of our publications for the use of the crew. Numerous incidents of a similar character make it evident that the circulation of books and tracts is not likely to meet with any very serious impediment. The whole of the publications of the present year are on account of the Am. Tract Society, with the exception of a part of the edition of the "Arabian Martyr," (translated by my daughter Eliza,) which has been paid for by my own children. Besides the above press-work, we have also issued from the bindery, during the year, 845 volumes of the Harmony.

*School.*—In regard to the school operations of the year, we have great reason for thankfulness to the Master we serve, that his blessing has continued to follow us, and that as long as we were able to continue the charge of the pupils, they made in general, good progress in the various branches of useful knowledge and needle-work, and especially in acquaintance with the Holy Scriptures. The instructions were producing a marked effect upon the habits and conduct of many.

The station at Syra calls for a great variety of efforts on the part of a Missionary, who suffers himself to be accessible to all the calls of those who need spiritual aid. I have been able in the course of the year to circulate a large amount of tracts in English, French, German, and Italian. A considerable number of copies of the Scriptures have also been disposed of in our schools, and among the people. Besides the Greek service on the Lord's day morning at school, I have maintained regularly the service of our own Church for our little English congregation, preaching regularly every Sunday, and on the leading fasts and festivals. The French service I soon discontinued, partly from failure of health and strength, and partly from seeing little prospect of forming any thing of a congregation. On board the numerous British vessels which have entered our harbor during the year, there has been an unusual number of persons suffering from disease. At one time there were eight sick mates and seamen in our hospital. These I was in the habit of visiting almost daily, conversing with them regarding the interests of their immortal souls, praying with them, and furnishing them with suitable religious reading. I was always received and attended to with respect and expressions of grateful feelings, and in a few cases a deep seriousness was produced, which I trust will never be wholly effaced. The most interesting cases were those of the master of a vessel and his mate, both seriously ill, the one on board, and the other at the hospital. Both were under strong convictions of sin, both made most solemn resolutions of a change of life, if God should graciously be pleased to restore them; the former gave me indeed lively hopes that he had begun to exercise a living faith in the Redeemer. His last act before sailing was to call at my house to take an affectionate farewell, and to ask me once more to pray with him. I gave him a letter to a missionary friend residing at the port to which he was bound. This letter he delivered, but I am grieved to add that he confessed to my friend, that with the restoration of health and renewed intercourse with the world, his serious impressions had begun to wear away. Still I cannot but hope that they may again be revived, and rendered more deep and permanent. We may plant and water, God alone can give the increase. One poor fellow, upon whose sick bed I attended, quite shocked me with the ignorance he manifested on religious subjects. He died, but I fear gave no sign of preparation for his great change, except that of having listened with respectful attention to my instructions. These, probably, had not conveyed much light to his mind, as his reply to my question shortly before his death, (when he was expressing a hope of being accepted with God,) as to the grounds of his hope, was—"I have never done any harm to any one." It was my sad office to perform the last rites at his interment in the Protestant burial ground here.

*Jan. 18.*—I have much pleasure in stating that we have at

length been able to dispose of a large part of the printing establishment and bindery, on quite as favorable terms as we could expect.

In regard to myself and family, we propose to remain at Syra until the close of March. During the period that intervenes, I hope to get two or three more tracts prepared and printed at one of the native presses. I shall also, God willing, make some excursions for the circulation of books, and the performance of missionary duty in some of the neighboring Islands, too much neglected, and other parts of Greece.

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#### WESTERN AFRICA.

At pages 309, 338, of vol. 2, and 46 of vol. 3, were given details of a journey made by Dr. Savage to the native kings near the mouth of the Cavally river. This was in April, 1837. The following month he pursued his inquiries up the river to Deh-neh, about 40 miles from its mouth, and the same distance from Cape Palmas. This place was again visited by Dr. S. and Mr. Minor, early in 1838, and preparations made for its subsequent occupation by the latter as a Mission Station. (See vol. 3, page 295.) The following notes of the first journey to Deh-neh were furnished by Dr. S. on his recent visit to this country; and although but little variety occurs in the character of such journeys, they bring us into a more intimate acquaintance with the people, for whom the benefits of this mission are chiefly designed. They throw light also upon the misunderstanding between the Coast natives and the Bush men, which it appears has led recently to more serious difficulties. The last accounts from the Mission direct, were eight months since, (9th July.)

#### JOURNAL OF REV. DR. SAVAGE.

*Departure for Deh-neh—a Victim saved—Nallicot—Rice farms on the Cavally—Pleh-oro—Misunderstanding—He-diah—Grand Devil Town—Deh-neh—Proposed Station—Solemn Agreement with King Neh—Return—Ill feeling at Nessaka—Reflections.*

May 17, 1837.—Embarked this morning at about half past ten o'clock upon Sheppard's lake for "Grahway Point," accompanied by Mr. T—— and the usual complement of "kroomen." Cool and pleasant,—the thermometer standing at 78° Fah. in the shade; arrived at Grahway at half past 12, and found the inhabitants in great commotion from the following cause. A thunderstorm had occurred two nights before, during which a house was burnt. Such an event, seen through the misty medium of superstition, could be the result of nothing short of witchcraft. Hence, according to their usual custom, a consultation was held with the "Devil," or "Gree-gree man," and an accusation brought against one of their number. The charge was that of "calling down lightning from heaven, and maliciously consuming, in the dead of night, the house of an unoffending citizen!" He confessed his guilt, and, in doing so, implicated two others as his abettors. The result was, as usual, the administration of the "red water." It is supposed to be very poisonous. It can

not be so however, for the great quantity required to destroy life, proves that it is but moderately deleterious. The bulk of fluid itself would be sufficient in many cases to produce death. It is, however, the cause of death to thousands in this heathen land. Within the last month, not less than five were killed by it in the native town of Cape Palmas, and what renders it still more agonizing to the Christian's heart, it is often done beneath his eye, without his having the ability of rescuing the wretched victims. "Lord how long!—How long shall it be to the end of these wonders?"

The man who confessed, had taken his portion before our arrival, and having escaped its fatal effects, was now going at large through the town. I asked the principal actor in this scene, if he really believed that man capable of doing what had been charged against him. His reply was, "'Spose him no do him, think him say 'Yes,' when he know it be sassy wood palaver?—Ugh! I no think so." They have another custom among them, which, I hope, proved the means of arresting all further proceedings in this diabolical affair. It is this. If a stranger of distinction arrive at the time, the criminal is entitled to an escape. Being viewed in this light by them, I have reason to believe that I was the means of saving one of the two implicated, from a cruel death.

Our course hence to the Cavally river (which we designed to ascend) was the same as that described on a former occasion. After two hours and a half travel through a region principally of rich bottom land, and passing five native towns, we arrived at Nallicott about 5 P. M. This town is situated immediately upon the Cavally river, about three miles above its mouth, and within the dominions of King Baphro. Here we were kindly received, and made our arrangements for the night, with the intention of embarking early next morning. We saw, in the vicinity, orchards of lofty plantains, and bananas, with other fruit trees; fields of rice, corn, and cassadas. Children of both sexes were promised for education on our return. But we have found that such promises too often prove but a frail tenure. They are made without any regard to the obligation imposed, or advantages involved; and I am sorry to say, that in all my intercourse with the native Africans, I have never yet found an adult, in whose conduct there appeared, the slightest influence of conscience. But again, what is a consoling fact under our discouragements, I have found their children teachable, and susceptible of a good moral influence—and here, under God, lies our hope of immediate usefulness.

18th. The sun arose clear, and with the coolness of the morning, invited us to renew our journey at an early hour. No one, but he who has felt it, can realize the pleasurable sensations attendant, in health, upon a morning like the present in Africa. I arose free from symptoms of an intermittent, which had followed me through the day previous. As I looked forth upon inanimate nature, all things seemed clothed in the smiles of a

gracious Providence. The noble Cavally, as I stood upon its banks, watching the arrangements for our departure, lay spread out before me, reflecting from its surface the lofty trees clothed in rich and even verdant foliage. Birds, whose brilliant plumage bespoke a tropical clime, hymned forth their praises to Him, who spoke them into being, and all things, save fallen man, seemed to do him homage!

We left Nallicot in two canoes; our krooman keeping time, with their paddles, to one of their rude but not unpleasant songs. We had not proceeded far, when the cry of "Sirrah neda tooyah!" "Sirrah neda tooyah!" (Snake in the tree!" "Snake in the tree!") was heard, and a serpent was discovered on a branch, directly over heads. Every arm was now exerted to the utmost, and our frail bark literally darted from beneath our dangerous foe. The feeling, excited by this occurrence, had no sooner subsided, than another cry was heard, "Sirrah banah teah!" ("a snake crosses the river,") and another was seen wending his way to the opposite side. These reptiles are objects of great dread to the Africans. Their bite is said to be fatal. Their habit is to ascend an overhanging tree, and suddenly dart into the passing canoe. When this happens, the natives invariably abandon it. Our headsmen, or steersmen, informed us, that but a few days since, a woman, belonging to the town at Cape Palmas, died from their bite. This confirms the account I had seen before, of this species of water serpent in Africa.

A highly attractive object, to my New-England eye, was maize, so frequently seen upon the banks of this river, and another, no less reviving my southern associations, was rice, both of which are produced here in perfection. The rice farms are very extensive, and, at one time, are seen, as we ascend the river, (through a small opening, among the trees, made for a landing place,) expanding far beyond, into fields of many acres; at another, the "bush" being cleared away to the very verge of the river, unfolds to the eye an immense expanse, waving in all the luxuriance of nature.

[*To be continued.*]

### MISCELLANEOUS.

TRIALS IN THE DOMESTIC MISSIONARY WORK.—Under this head we inserted in our February number, several extracts from the recent communications of the Domestic Missionaries; from which our readers were enabled to form some idea of the trials to which many of these laborers in the vineyard are subjected. We resume the subject in the hope of contributing to a more just appreciation of the labors of these men. The extract which follows, is from a Missionary in one of the far-west states, the only minister of this Church in an extent of a hundred and

fifty miles in every direction around him. By perseverance in the discharge of his high duties as a Missionary of the cross of Christ, he has, with the divine blessing, succeeded in making the church known and respected in all that region; and in a few years he will probably see flourishing congregations springing up in many places where he has sown the seed, and have the satisfaction of believing that many souls have been brought into the fold of his Christ by his labors.

“Yours of Oct. 3d, containing the resolution of the Committee with regard to my salary, &c. was duly received. The aid you have extended came very opportunely, and I would hereby tender my sincere thanks both for the appropriation and the interest you were pleased to express in the success of my labors. The salary I perceive is to be continued until October, 1839, after which time I hope, by God’s blessing, to be enabled to be less burdensome to the Church at large. It is due to myself however to say, that during the whole period of my residence in the West, I have never received the first cent by way of salary from any of the congregations under my charge, except from the one at —, not even my travelling expenses have been defrayed. In some cases I have paid for warming and lighting the room for worship—and since April last have been paying the rent of the room we occupy and the expense of warming it, out my own pocket. These, together with the necessary expenditures for the support of a family, have drawn so heavily upon my pecuniary means, that had it not been for the kindness of personal friends, in loaning me funds, I should have been obliged to quit the field long ago. Still, I have been mercifully sustained. A gracious Providence has always raised me up friends in the hour of need, and why then should I now distrust? No, no—the promise is sure, and I know that in some way I shall be cared for. For the good people of my charge in — I must make some excuse. They are mostly in depressed circumstances just now, and with a disposition to do much, they are really able to do little or nothing toward my support. When they can be brought to feel more deeply their christian obligations perhaps they will even of their penury cast something more into the treasury of the Lord. Meanwhile my duty is plain—to labor on and leave the results in the hands of Him who alone can order the unruly wills and affections of sinful men.”

The brief extract below is from a Missionary who, in less than two years, has been the means of gathering a congregation and building a church in a destitute region of one of the States less remote. The small amount, which the Committee, in view of the pressing necessities of the newer and more destitute States and Territories, have been able to appropriate to their Missiona-

ries in the State alluded to, has been found insufficient to make out a support for himself and family. He is, however, not deterred in his work, but is desirous of advancing into the very fore-ground of the contest.

"I have received two letters, inviting and pressing me to come to ———. If the Ohio river were not closed by ice,\* I would ask the Committee to send me as their Missionary to that region. I cannot live here unless my pecuniary wants are met. I have written that if the money is forwarded to defray my expenses by land, I will, by Divine permission, go on. I owe \$71 for the necessaries of life, which must be paid by the 16th of next March. I have not the means, but still put my trust in God, and will strive to be much more devoted to him and his Church."

We know that in the primitive ages, the sufferings of Christians were, by the over-ruling providence of God, made to contribute to the extension of the Gospel and the establishment of the Church. We doubt not it will be so in this age; and that many a Missionary in this his hour of trial still rejoices, since he knows that these things are for the sake of Christ Jesus his Lord. But in the primitive ages was it ever known that while the heralds of the cross, the ministers of the Church, stood forth for its protection and extension, there were no sympathetic cords linking them to the body of the faithful, and encouraging and sustaining them in their trials and dangers? Christian reader, in what way do you show that you care for these your brethren and for the cause of the Gospel to which they have devoted themselves?—[ED.]

TEMPERATURE OF CAPE PALMAS, WEST AFRICA.—The following abstract is from a journal kept by Mr. John Revey, Colonial Secretary, from August 17 to December 11, 1837—117 days.

	A. M.	M.	P. M.	P. M.
Greatest heat at 6—80°		12—87°	2—86°	9—82°
Least " " 72°	Av. 75½°	" 74°	" 74°	" 73°
	} Av. 75½°		} Av. 79°	
	} Av. 76½°			

Mean average of four observations daily, 78° Fahr. Rain fell on 59 days, leaving 58 dry.

TURKEY.—It is stated that the Sultan has decided on the establishment of seven academic institutions or colleges in Constantinople and other cities of his dominions, Asiatic as well as European. The highest branches are to be taught and the professors to come from Paris. It is also said that an imperial firman has been promulgated at Constantinople, abolishing all temptations held out to Christians to become converts to Islamism.

\* The letter was written several weeks since.

ARMENIAN CHURCH.—The following extracts testify to the progress of evangelical piety in this church, and show the need of much christian wisdom in preventing the evils of schism.

“I was visited to-day by one of the two pious priests from Nicomedia, both of whom are officiating in a church in a neighboring village. He said that there was, after all, much knowledge of the truth mixed up with the superstitions of the church; and that we must pray for the Holy Spirit to make use of the truth in softening and sanctifying men’s hearts. Then would the superstitions, together with all the abominations, flee away as chaff before the wind or the shadows before the sun. . . . . An interesting day. The other pious priest from Nicomedia and our Christian brother Panayotes were present; and the latter made one of the prayers in Turkish. As they came a distance of little less than ten miles, they both staid with us over night. We had much conversation with the priest on the Holy Spirit’s convincing the world of sin, of righteousness, and of judgment—a good subject for discussion with this people; and always a token for good when introduced, as in this instance, by themselves. The Armenian patriarch being an old acquaintance of this priest and of the other associated with him, is now spending several weeks with them; and as they have daily an unceremonious intercourse with him, they resolved to speak to him freely on the necessity of a revival of evangelical piety in their church; and the particular object of this priest in coming down on this occasion was, to request our special prayers in reference to the conversations they intend to have with him on this subject. Mr. Panayotes informs me that he has now interesting meetings with these two Armenian priests in his village; and that they wax stronger and bolder every day. The patriarch is still with them, with whom they have a frequent and free interchange of thoughts on religious subjects. He one day remarked to them that many observances in their church were not Christianity, and that they would not probably exist ten years longer. These priests, as you already know, were of the evangelical party at Nicomedia. Indeed the spirit of inquiry there, originated with them; and we have recently learnt that among the means employed by the Holy Spirit in bringing one of them to the knowledge of the truth, was the “Dairyman’s Daughter,” a tract in Armeno-Turkish, printed at our press, which it appears I left in that city on my way to Broosa, seven years ago. The individual to whom I gave it with several other of our tracts has to this day remained unblest. But this tract passed on from his hands, and has thus been indirectly the means of benefiting all those who now constitute that precious little brotherhood, although it was not originally given to any one of them; nor to my knowledge does any one of them know to this day, who it was that prepared the tract, or who it was that left it in their city. What a sweet comment on the text, “Cast thy bread upon the waters, for thou shalt find it after many days.”—*Miss. Her.*



ABYSSINIAN CHURCH.—The disposition in this nominally christian church, to acknowledge the Scriptures as the rule of faith; and the power of the christian Missionary, when meekly using the word of God as his chief weapon, may be seen in the following extract from Gobat's Abyssinia. This disposition to appeal to the word of God, so general among the various branches of the Eastern christian Church, is among the most encouraging signs of their approaching revival:

“While we were conversing together, Habeta Selasse came, with some priests, very downcast, because nothing is spoken of in the city but war and enmity. ‘It is,’ said he, ‘on account of our sins that the country is full of trouble and misery. We have many books, and yet the people are ignorant. There are about three hundred persons at Gondar able to read, but we are just as wicked as the ignorant. The first christians had not so many books, and yet they were much better than we are; the single truth, that the *Word was made flesh*, was sufficient to inspire love to God and their neighbor.’ *Missionary*: ‘Formerly our fathers neglected, like you, the Word of God, to follow human doctrines; and the country was all ignorance, corruption, and misery; but since we have received the Word of God as the only rule of our faith and practice, God has shed abroad blessings of every kind upon the country. Among us, also, a vast number walk in the broad road of perdition; but God blesses a country for the sake of the faithful who dwell in it: (Gen. xv.) Whenever the nominal christians of a country put the works of men on a level with the Word of God, they become a prey to corruption and misery; and it will be thus in Abyssinia as long as you confound human doctrines with the Word of God.’ *Habeta Selasse*: ‘Yet we do not receive what is contrary to the Word of God.’ *Mis.*: ‘I have already proved to you, that in the writings of men, especially since the fourth century, there are, in general, errors, particularly in your Oudasse Mariam of Ephraim. At present I wish only to make use of one argument to show the cause of the temporal and spiritual misery of the country. Supposing even that there were nothing in the writings of the doctors of the Church directly opposed to the Word of God, you yourself confess that they contain many things which are not in the Bible; and you have no proof that these novelties are divinely inspired. You are therefore at the least obliged to doubt; but doubt is the opposite of that faith by which we overcome the world. See, for example, Chrysostom, one of the best, and one whom I much respect, did you not confess the other day, that there are to be found many traces of self-love, perhaps of pride, in his writings, not to mention his ideas, so opposite to the declarations of St. Paul, on Free-will? Did you not confess, also, that in the writings of Cyril, of Alexandria, there is at least a carnal zeal and spirit of persecution? This ought to prove to you that their writings,

however good and useful in other respects, are not the Word of God, but the words of men. Now the word of man does not penetrate the heart; does not change it; it is but the feeble expression of a powerless being. But the Word of God is quick, and sharper than any two-edged sword; it penetrates the heart, illumines the mind, and is alone able to correct, to instruct, and to make man wise to salvation. Now do you not understand, that the cause of all the miseries of Abyssinia consists in this, that the people are not instructed in the Word of God.' *The Priests*: 'It is true!' *Habeta Selasse*: 'You had already shaken my confidence in the writings of men; but your present remark has convinced me, that even when these writings are good, they have not, like the Bible, the power of converting the heart and making man good.'"

Mr. Platt, one of the librarians of the B. F. Bible Society, in furnishing extracts from some of the "Devotional works in use among the members of the Abyssinian Church," states, that while there might be much objectionable matter extracted, page after page, he has "selected such as exhibit a knowledge and profession of some of the great truths of Christianity, and tend to encourage a hope that there yet remains in Abyssinia a good foundation upon which the Christian workman may build." Some of these extracts are as follows:

*Confession and Prayer.*—O my Lord and my God, Jesus Christ, Son of the ever living Jehovah, I entreat and beseech thee that thou wouldst pardon my sin and transgression; thou whose mercy is unbounded! What man is he that sinneth not? Where is the wood that burns not? and who is he, a man, the son of a woman, that doth not commit sin! Unto whom wilt thou look, O Lord Jesus Christ? There is none good and pure besides thee! And now, O Lord, pardon my sin and transgression, and blot out the hand writing of my debt that is against me, according to thy mercy and compassion; to thee be the glory and praise! to the Father, to the Son, and to the Holy Ghost, in heaven and on earth, always and for ever and ever. Amen.

*Second Confession and Prayer.*—My God and my Creator, and my Lord, Jesus Christ! Thou art King of Kings, and Lord Lords. God over all that is in heaven and upon the earth. To the angels and archangels sing praises and say, Holy, Holy, Holy Lord God of Sabbaoth, heaven and earth are full of the holiness of thy glory! I pray and beseech thee, pardon my transgression and my sin. Turn not away thy face from me, and cast me not out from before thy face. Send me not away from thy presence, with reproach and with shame; but open for me the doors of the eyes of my heart, that I may obtain joy and victory. Turn thine eyes to help me and direct my feet in thy shining path. Grant me a place in the kingdom of heaven, and set me on thy right hand, and appoint my portion with thy

saints and the good and the just, that I may be made meet to praise thy name, which is most high, for ever. For thine is the kingdom, the power and the glory and majesty, now and always for ever and ever. Amen!

*From a General Prayer.*—O Lord our King, be with us and make peace between thy Spirit and our Spirit; for thou alone canst turn back unto thyself, him that is lost. We beseech thee, O Lord, Christ, receive us into thy fold and into the number of thy flock, which shall not perish for ever; for thou art He that heareth us when we call and when we call not. Purify our souls from pollution, and from every evil work. Cast us not off, according to the multitude of thy mercies, and deal not with us according to our sins, for thou art merciful!

*A Prayer for the Lord's Day.*—O Lord, my Lord and my God! I beseech thee, for the sake of thy beloved Son, Jesus Christ, our Lord and Saviour, and our God, for the sake of thy Holy Name, that thou wouldst hear my prayer and my supplication. Keep me far from Satan and his host, and save me from his net, and remove me from his wicked devices; for in thee do I put my trust: make me to walk according to thy will, and lead me in righteousness and peace. I pray thee, O Lord, and I beseech thee by thy mercy and compassion, that thou wouldst keep me by thine eyes that sleep not, and cover me with the shadow of thy wings; and make the beginning of this day, loving kindness, and its middle, goodness, and its end, grace.

Make me to receive thy holy flesh and thy precious blood\* for the remission of my sin; and keep me in my sitting down, and my rising up, in my coming in and my going out, by day and by night. Direct my way and my goings, and deliver me not into the hands of mine evil enemies; but grant me a happy life. Have mercy upon me, O Lord, and give me the blessing of a good heart, that shall obey thee in every good work, and praise thee evermore.

I beseech thee, O Lord, make this day blessed and good, and give me the riches of thy grace. Thou knowest, O Lord, all my sins; blot out my transgressions, and remember them not against me. Thou seest also how little is my goodness, I beseech thee to make it much. And again thou knowest all my sorrows, O Lord, bring them to an end. Have mercy upon me, O Lord, when I shall become food for the worms and neither see nor hear.—*Lon. Mis. Reg.*

SANDWICH ISLANDS. The Missionaries of the Am. B. C. F. M., represent the past year as one of remarkable religious interest in these Islands. The following extracts from their published letters will rejoice the hearts of those who realize the value of the soul, whether civilized or heathen.

The past year has been one of uncommon interest through

\* The Abyssinians do not believe in transubstantiation.

all the Sandwich Islands. There has probably been no period since the commencement of the Mission, when the progress of truth has been so rapid, and the victories of the cross so numerous and glorious as during the year that is past.

About five thousand have been received to the churches since our last general meeting (in May, 1837); and there are about two thousand four hundred who now stand propounded for admission; and there are many more who exhibit some evidences of having given their hearts to the Saviour. *Honolulu*.—There has never been any thing like what now exists. Wherever the word of God is preached, we see evidence that God himself is there. I think the time has nearly arrived, when this Mission will need no further aid from the American churches, at least little, compared with what it has heretofore received. The nation is now willing to support the preachers of the gospel, and it will, I think, soon be able. Probably one half of our number would even now be willing to be clear from the Board, and depend entirely upon the natives for their support. *Lahaina*.—All classes crowded to the place of worship. The children thrust themselves in where they could find a little vacancy. Old, hardened transgressors, who had scarcely been to the house of God for the whole fifteen years that the gospel has been preached at this place, were now seen there in tears, melting down under the power of Omnipotent truth. The blind, whom we had never seen before, we now saw, as we went to the house of God, led along the way, sometimes by a parent, sometimes by a child, and perhaps by a grand-child, just as they were tottering over the grave. Cripples, also, sometimes affected our hearts deeply, as we saw them laboring to get to God's temple, as hard as some have done to reach that of Juggernaut. Two of these men are seen to this day, crawling on their hands and feet to every meeting. One of them we had none of us ever seen before, and none of the people seemed to know before, that such a being was in existence; and now we have some hope, that, like the cripple who "sat at the gate called beautiful," in soul at least, he has been made whole. *Oahu*.—The past has been with us a year of labors and blessings; of labors, not so much of the sedentary kind, as when engaged in translating and making books, but in preaching the Gospel, and in leading the inquiring sinner to believe and trust in the Savior; of blessing, in the outpouring of the Holy Spirit upon this dying people in a manner beyond any former parallel.

For the first time in ten years, I have been able to lay aside for a season the business of translating and revising the Scriptures in the Hawaiian language, for the more appropriate and congenial employment of preaching the word, and gathering in the fruits. The Lord has indeed filled our hands with good, and our hearts with praises.

We have hopes that about a thousand have already expe-

rienced the power of renewing grace. Seven hundred and sixty-one persons have been received into the church, all of whom with but one exception continue steadfast.

Our congregation has also increased to about four times its former number. About one thousand was the former number of regular hearers; we have now perhaps four thousand on the Sabbath morning, but not that full amount at the evening service. We have laid aside the use of our chapel and built a large "Lanai," or shelter, where we meet in fair weather, which with us is the greater part of the year. The lanai is 165 feet long by 72 wide, and is filled by the crowd, who mostly sit upon the ground in a compact mass.

The religious aspect of things not only here, but throughout the Islands, has been much improved during the year past. A great revolution in the moral condition of the people has been effected. A great contrast is presented between the condition of this people four years ago, and that of the present time. The people have become sober, industrious, and pious. There is scarcely a house in all this district, of nearly four thousand people, where the voice of prayer and praise is not heard morning and evening.

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TEXAS.—A Missionary, of the Methodist denomination, writes from Houston, as follows:—

"Two theatres are open every night, but not a church yet marks the site, and no denomination of Christians has yet organized a society, though there are numerous individuals of the leading sects residing here. I have preached in the senate chamber to large and attentive audiences, and there is an apparent interest for the means of religious instruction; but such is the pressure of business, and the excitement of speculation, and the want of money, that no successful effort for the erection of a church has yet been made. Building materials are extremely expensive. Houses are going up in every street. Carpenters receive five dollars a-day, and are all employed. Houses for Galveston are actually imported from New-York. All we can do at present is to secure sites for churches in the numerous new villages and cities, which are springing up throughout the country, and, when the means will allow, erect them. The proprietors of new towns are, in general, disposed to be liberal in the grant of lots for such purposes. We have secured an eligible one in this city. Yesterday I received a bond for a fine lot at the new city of Sabine. This city is located at the mouth of the Sabine river, on the boundary line between Texas and the United States. It will command the business of one of the most fertile and thickly settled portions of the country; and from its proximity to New-Orleans, will attract the intercourse between the two countries to itself. It is predicted that it will be the New-Orleans of Texas. Ex-President Houston is at the head of the proprietors of Sabine, and it is chiefly owing to his personal

attentions, that I have succeeded in this negotiation. His courtesies toward me have been numerous, and bestowed with an unasked minuteness and readiness, which double their value. By a vigilant attention to the selection of good locations for our churches, when they can be had gratuitously, even if it should be some years before we shall be able to build, we may facilitate much the success of our cause, and avert one evil which affects us almost universally in the United States, ineligible sites, purchased too at an expense, which not unfrequently encumbers our operations for years.

“A Christian minister cannot enter this land, without experiencing exercises of mind, inexpressibly intense. The field is indefinitely wide, and almost entirely unoccupied; the harvest is white, and perishing for lack of the laborer. Here is a growing population, chiefly of our own fellow-citizens, forming villages and cities, but almost entirely without the means of religious improvement. Accustomed to the influences of religion and intelligence in their native land, the absence of them here cannot but be serious in its effects on their habits. The facilities for money-making in land speculations, and the boundless spirit of enterprise which pervades the republic, absorb their entire attention; many of those who have enjoyed the grace of God in other days, lose their religion, and not unfrequently become conspicuous for wickedness; while those who have resisted the stronger influence of other places, seem to acquire a calousness here almost hopeless. This country, and all our north-western states, contain more backsliders, perhaps, than any other section of Christendom. Yet there is a demand for the word of God from many, in all directions. There are some who have kept their minds uncorrupted amid the excitements of the country, and maintain here the unworldly character of Christian pilgrims, who seek a better city, that is, a heavenly. In almost the entire length of the country, and much of its breadth, missionaries can find groups of devoted Christians awaiting, anxiously, their visits, and ready to yield their assistance toward the establishment of churches. Twenty more Methodist missionaries could find abundance of work.”—[*Ch. Adv.*]

MISSIONARY SERMON AT DURHAM, ENGLAND.—The Rev. Dr. Gilly, author of “Felix Neff,” &c., speaks, as follows, in behalf of missions to Canada. A manuscript copy of the sermon has reached this country, and is, we understand, about to be published. The appeal which Dr. G. makes in the following extract, applies yet more strongly to us, in behalf of our western brethren.

“They have a faith which proceeds from a conviction of sin and helplessness, a faith which generates a lingering desire after clearer views, a faith which produces an anxious wish to come to the light, and live up to the light vouchsafed; and they cry aloud, come over and help us—help us that we may have a perfect change from darkness to light, from self-ignorance and self-condemnation, that we may be brought from an imperfect

conception of his laws to a full comprehension of the omnipresent, omnipotent Jehovah, holy, just, and good.—Help us that we may hear more of the pardon freely offered to us,—help us that we may be changed from the impure to the pure, from the love of the world to the love of God, and to the love of Christ, which is the only constraining motive to all that is honest, just, lovely, and of good report.—Help us that such a change may be begun and completed, through the word of Christ, under the preventing and co-operating influence of the Holy Spirit—that it may be continued and advanced through this life, and secured and perfected through all eternity.—Help us that we may be saved through him, and by him, whose satisfaction for our sins was full, perfect, and sufficient.

“My brethren, the help which we are admonished to give, is the least which can be given. It is not your personal exertions; we are not called to a long journey, to a dangerous voyage, to a perilous or laborious undertaking, even though souls are at stake. We are only asked to give our pecuniary help, that others may go,—to give our help that the doors of the Lord’s house may be opened—that the word may be preached, the sacraments administered among your own countrymen, who are afar off, and that they may not forget the Lord who bought them. Hitherto we have done but little; nay, we have left undone, that which we ought to have done, and there is no health in us. We cannot be in a healthy state as individuals, as a nation, or as a church, if we suffer members of our body to decline and perish. The church at home cannot be in a healthy state, if the church abroad is languishing for want of nourishment. Let us, then, do our best and our utmost, that the bread of life may be given to those who are hungry; and that the water of life may be opened to our countrymen, in that wilderness in which they may indeed be called strangers and pilgrims.”

MISSIONARY MEETING.—A pastor, who had been eminently successful in the use of this means of promoting a missionary spirit among his people, has furnished the results of twelve years’ experience, from which the following extracts, on preparation, are taken. The hints may be valuable to others, who desire to make the missionary meeting a source of profitable interest. Thorough and systematic preparation will be acknowledged as highly important.

“If I recollect aright, my first subject was South Africa. I exhausted the little stock of travels in my library, faithfully examined eleven volumes of the Christian Observer, and got, as I thought, a pretty correct knowledge of the condition and character of the people, before the introduction of Christianity among them. You know what the Hottentots were, and how interesting this would be. I did not omit the political revolutions of the country, dwelt upon the introduction of Christianity, traced its progress, and disclosed its results, as seen at the present time, interspersing anecdotes of Kicherer, Martyn, and others. In subsequent meetings, I chose a great variety of topics, some-

times taking up a familiar district or country, sometimes a particular mission. I took up the two great systems of eastern philosophy, Brahminism and Boodhism, and detailed the popular superstitions founded on them. Another subject was the nature of Mohammedanism, and the state of Mohammedan countries. Another, the dispersion, numbers, and present condition of the Jews. I give these as a specimen. In treating of all these topics, I had constant reference to maps. I had, suspended before the audience, a large map of both hemispheres, and generally a map of the particular country upon which I was remarking. By the one, I could point out the relative position of the country, its distance from some place familiar to the people, and the general route by which it was approached; the other was of service in more minute details. I have now used maps in my monthly concerts for twelve years; and, as the result of experience, I must say, that when the pastor is familiar with his subject and the map, they double the interest of the meeting. They bring the whole subject near, make it more graphic, leave a more distinct and permanent impression; and this use of maps is of very great advantage to the people in their missionary reading. And last, though not least, the very effort of following the lecturer, as he runs over the maps, keeps them wakeful and interested, and relieves the monotony of detail. In a short time the people become much attached to them."

"I intended to remark, that at the close, I generally pressed home some practical points, which seemed to grow naturally out of the subject of the evening; and in connection with these remarks, contrived to introduce all the most interesting miscellaneous intelligence of the previous month."

"In selecting my subject, I had a general reference to the state of the public mind. I usually selected it early in the month, had my eye upon it in my general reading, and marked any thing I saw that bore upon it. On the morning of the first Monday in the month, I sat down with the general plan I had before formed, and the information I had obtained, and generally spent the whole day in preparing for the meeting in the evening."

"Where is the pastor who does not wish his people to be familiar with the details of the missionary enterprise? If they see him interested, they will soon catch at least a portion of his spirit, and feel the value of intelligence. And, then, in the acquisition of such knowledge, there is an expanding, elevating influence. It liberalizes the mind, arms it against the arts of the sophist, and shields it against the power of objectors to missions. After all, its influence upon the minister himself is, perhaps, the most valuable. Keeping himself thus fully informed upon the subject of missions, he feels a more lively interest in them. In progress of time, he acquires a large amount of valuable geographical and historical information, and all in the regular discharge of his ministerial duties."—[*Miss. Herald.*]



## EDITORIAL DEPARTMENT.

NOTICES (Domestic.) The Rev. Dr. Weller has resigned his appointment as a Missionary in Tennessee—and removed to Vicksburg, Mississippi.

The Rev. B. H. Hickox has resigned his appointment as Missionary in Maumee city, Ohio.

The Rev. N. P. Knapp has resigned his appointment as a Missionary in Alabama, and Tuscaloosa, Alabama, has been discontinued as a station.

Goshen, Bristol and Elkhart, in Indiana, have been constituted a station, and the Rev. James Selkrig has become its Missionary.

Danville in Kentucky has been adopted as a station in lieu of Shelbyville.

Jackson, in Michigan, has been adopted as a station in lieu of St. Josephs.

The Rev. Frederick Freeman has been appointed Missionary to Bangor, Maine.

The Rev. W. N. Lyster has been appointed a Missionary in Michigan.

Tecumseh, in Michigan, has ceased to be a station.

Russellville, in Kentucky, has ceased to be a station.

Alexander Robertson, Esq., having resigned his appointment as receiving agent in Charleston, S. C., Daniel Ravenel, Esq. has been appointed in his stead to act for the Domestic Committee.

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CAPE PALMAS.—No accounts from this Mission have been received direct since July 9, 1838. It is stated however in the Missionary Herald, on the authority of a letter from the Rev. Mr. Wilson at Cape Palmas, that the “native town on the Cape (containing fifteen hundred inhabitants) was entirely consumed by fire on the 25th July, occasioning great loss and much suffering. On the night of the conflagration a party of bushmen from the country back, came down and plundered the house of one of the colonists very near the Episcopal Mission, murdering the owner and three small children.” From the tenor of this letter dated 25th September, it is inferred that the inmates at the Mission were well.

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SYRA.—The Rev. Dr. Robertson writes (22d Jan.,) that he had succeeded in disposing of the press and other printing materials, and intended embarking for Constantinople early in April.

The Rev. Paul Trapier of Charleston, S. C., has been appointed receiving agent for the Foreign Committee, Mr. Robertson having resigned.

FUNDS OF THE FOREIGN DEPARTMENT.—Nine months and a half of the official year have expired, and the sum of \$14,152 44, has been received. At the same period last year the sum received was \$15,471 40. By the efforts of the friends of missions the liberal sums received subsequent to that period prevented all embarrassment; it is hoped that the same spirit will be manifested during the short season prior to the 1st of June.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions from the 15th of February, 1839, to the 15th of March, 1839.*

DIOCESE OF MAINE.	
Saco, Trinity Church, . . . . .	18 00— 18 00
DIOCESE OF VERMONT.	
Bellows Falls, Immanuel Church, "Ladies' Circle of Industry," . . . . .	30 00— 30 00
DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Church, part redemption of pledge, . . . . .	100 00
Trinity Church, Missionary Association, . . . . .	80 00
Offerings of a small family, . . . . .	3 00
Greenfield, St. James' Church, Miss F. D. Field, for the West one half, . . . . .	10 00— 193 00
DIOCESE OF RHODE-ISLAND.	
North Providence, St. Paul's Church, one half, . . . . .	8 25
Warren, St. Mark's Church, Ladies' Society, . . . . .	20 00
Woonsocket, St. James' Church, . . . . .	19 29— 47 54
DIOCESE OF CONNECTICUT.	
Guilford, Christ Church, Miss H. Spencer, . . . . .	50— 50
DIOCESE OF NEW-YORK.	
New-York, St. Luke's Church, Young Men's Miss. Soc., one half; (for Ind. Miss., \$1; building church at Evansville, Indiana, \$3), . . . . .	150 00
St. Mark's Church, a friend, . . . . .	5 00
Poughkeepsie, Christ Church, collection, . . . . .	22 00
Individuals; from "H." \$1; Mrs. Sherred, \$10; "S. S." for Tennessee, \$30, and for Bp. Kemper's Mission, \$30, "J. F. S." for Illinois, \$150, . . . . .	221 00— 398 00
DIOCESE OF WESTERN NEW-YORK.	
Cazenovia, Madison Co., a friend, . . . . .	5 00
Danby, Christ Church, collection, . . . . .	3 00— 8 00
DIOCESE OF NEW-JERSEY.	
Chew's Landing, St. John's Church, a member, one half, . . . . .	2 50
Elizabethtown, St. John's Church, Mr. A. Morss, annual, one half, . . . . .	3 50
Newark, Trinity Church, Christmas Offering, . . . . .	14 00— 20 00
DIOCESE OF PENNSYLVANIA.	
Germantown, St. Luke's Ch., Sun. School, for Bp. Chase, . . . . .	15 00
Honey Brook, St. Mark's Church, one half, . . . . .	6 62
Philadelphia Co. Missionary box, . . . . .	5 00
Christ Church, . . . . .	160 00
St. James' Church, Infant School, \$2 50, a friend, \$7 50, for educating an Indian boy at Kemper College, . . . . .	10 00
West Vincent, St. Andrew's Church, John Paul, Esq., family offerings, one half, . . . . .	1 63
Wilkesbarre, St. Stephen's Church, offerings, . . . . .	29 22— 227 47

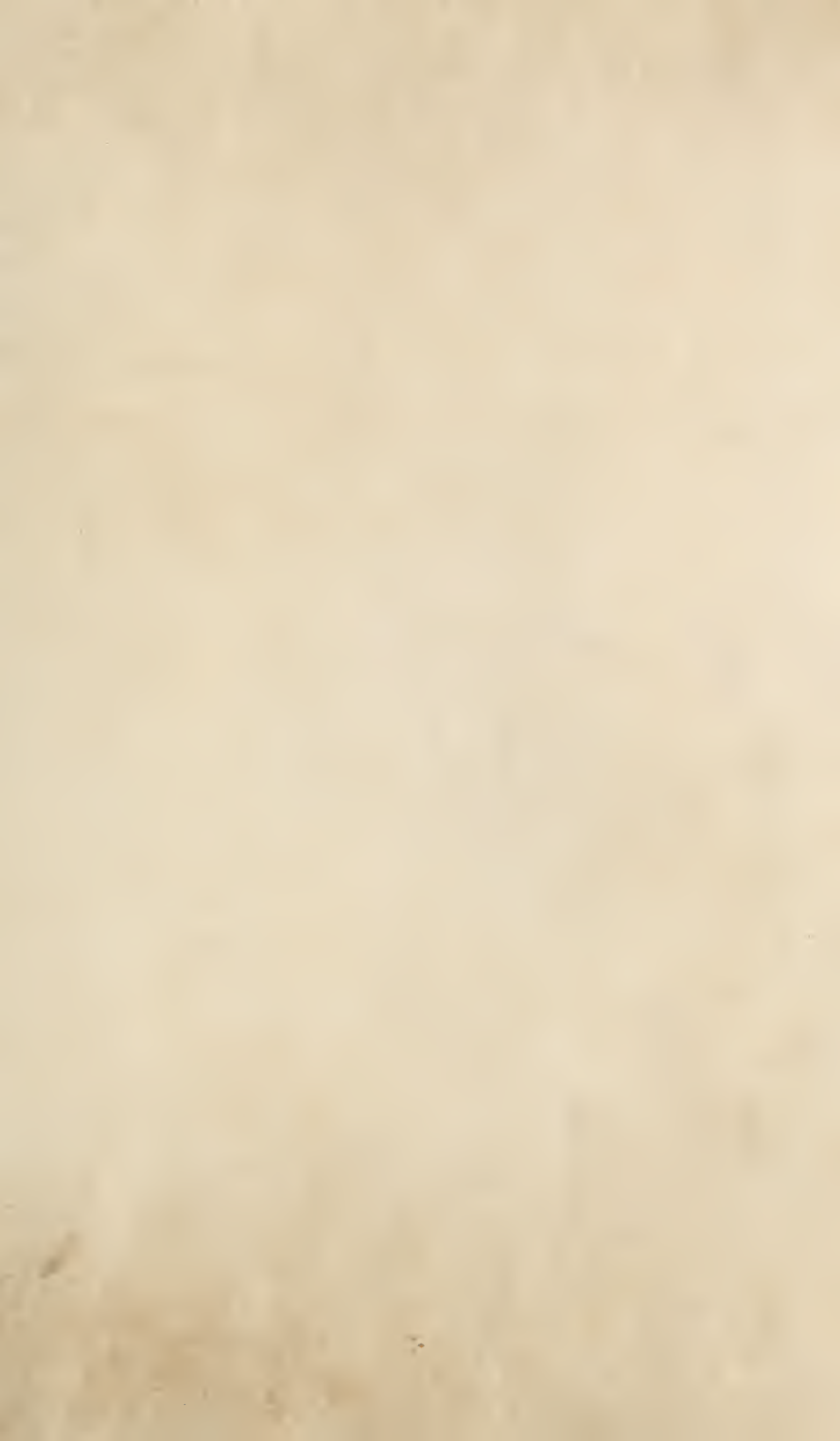
DIOCESE OF MARYLAND.		
Frederickton, All Saint's Church, family miss. box,	20 00	
Individual, a lady, one-half,	25 00—	45 00
DIOCESE OF VIRGINIA.		
Amelia Co., Raleigh Parish,	6 75	
Botetourt Co., Botetourt parish, Rev. D. M. Wharton,	75	
Campbell Co., Lynchburgh, St. Paul's Church, Rev. T. Atkinson,	10 00	
Cloverdale parish, Mrs. M. E. T.	2 50	
Lunenburg Court House, Capt. David, \$5; Mrs. C. Smith, \$2 50; Dr. Perry and family, \$7 50; Mrs. Alice Ingram, \$3 00; Mrs. Reuben Essex, \$2; Mr. P. Raney, \$1; Mrs. R. A. Atkinson, \$5; Miss L. G. W., 25 cts.,	26 25	
Richmond, Lunenburg parish, a lady,	3 75—	50 00
DIOCESE OF NORTH CAROLINA.		
Hillsborough, St. Matthew's Church, collection, one-half,	11 25—	11 25
DIOCESE OF SOUTH CAROLINA.		
Charleston, St. John's Church, contribution, including the Rector's pledge,	59 50	
St. Peter's Church, offerings, \$26; a lady, \$6; Rev. B. C. Webb, \$5,	37 00	
St. Phillip's Church, Mr. John C. Clarkson,	300 00	
Clarendon, St. Mark's Church, Rev. C. P. Elliot, balance of pledge,	20 00	
Grahamsville, Church of the Holy Trinity, individuals, \$98 31; Ladies' Sewing Society, \$25,	123 31—	539 81
DIOCESE OF GEORGIA.		
Savannah, Christ Church, from "S," one half,	10 00—	10 00
DIOCESE OF ALABAMA.		
Mobile, Christ Church, Society for the advancement of Christianity, part redemption of pledge in 1838,	500 00	
Selma, St. Paul's Church,	10 00—	510 00
DIOCESE OF MISSISSIPPI.		
Natchez Trinity Church,	225 00—	225 00
DIOCESE OF INDIANA.		
New Albany, St. Paul's Church, collection,	9 00—	9 00
DIOCESE OF ILLINOIS.		
Juliet, Christ Church, Christmas and New Year's offering, one half,	5 00—	5 00
DIOCESE OF MICHIGAN.		
Monroe, Trinity Church, offerings, \$15 33; Sunday School, \$4; one half,	9 66—	9 66
WISCONSIN.		
Green Bay, the Misses Crawford,	30 00—	30 00
		Total, \$2387 23

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th of February to the 15th of March, 1839.*

VERMONT.		
Rutland, Trinity Church,	7 00—	7 00
MASSACHUSETTS.		
Greenfield, St. James' Ch., Miss F. D. Field, for Athens, (one half),	10 00—	10 00
RHODE ISLAND.		
North Providence, St. Paul's Ch., (one half),	8 25	
Providence, St. Stephen's Ch., offerings of S. School, Late Mrs. Mary Burgess,	50 00—	62 37
CONNECTICUT.		
Newtown, Trinity Ch., for Africa,	5 00	
Stratford, Christ Ch., coll. at mon. con., for Athens,	11 92—	16 92
NEW-YORK.		
New-York, St. Thomas' Ch., collection for Africa,	251 04	

St. Luke's Ch., Young Men's Miss. Soc., (6 for Africa)	150 00	
A Friend, . . . . .	5 00	
Pierrepont Manor, Zion Ch., . . . . .	10 00—	416 0½
WESTERN NEW-YORK.		
Candor, Tioga Co., St. Mark's Ch., for Africa, . . . . .	2 00	
Cazenovia, a friend of missions, . . . . .	5 00	
Danby, Tompkins Co., a Lady, for Schools at Athens, \$1, Miss E. Finch, for do. 50, . . . . .	1 50	
Hammond's Port, W. W. B., sale of Chinese mulberry, . . . . .	10 00—	18 50
NEW-JERSEY.		
Elizabethtown, Mr. Anthony Morss, (half, an.) . . . . .	3 50	
Chew's Landing, St. John's Ch., (one half,) . . . . .	2 50—	6 00
PENNSYLVANIA.		
Honeybrook, Chester Co., St. Mark's Ch., (one half,) . . . . .	6 62	
Lancaster Co., Master W. Y. D., part of annual subscription for Africa, . . . . .	3 00	
Philadelphia, Christ Ch., . . . . .	80 00	
St. Andrew's Ch., Male S. School, for Africa, . . . . .	27 50	
West Vincent, John Paul, family offerings, (one half,) . . . . .	1 63—	113 75
MARYLAND.		
Frederickton, family Miss. box, for Africa, . . . . .	25 00	
A Lady, (one half,) . . . . .	25 00—	50 00
VIRGINIA.		
Amelia Co., Raleigh Parish, \$4 75; and one half of \$4, . . . . .	6 75	
Botetourt Parish, Rev. D. M. Wharton, one half of \$1 50; Mrs. E. W. B. for Africa, \$5, . . . . .	5 75	
Cloverdale Parish, Mrs. M. E. T., one half of \$5, . . . . .	2 50	
Fredericksburgh, John Gray, Esq., annual subscription, . . . . .	100 00	
Lunenburg Parish, a lady, \$3 75; Dr. Perry and family, one half, \$2 50; Captain David, \$5; Mrs. C. Smith, \$2 50; Mrs. Alice Ingram, \$1; Mrs. R. A. Atkinson, half of \$5, and \$2 50; Mrs. A.'s S. School children, for children at C. Palmas, \$1 27, . . . . .	21 02	
Lynchburg, Rev. Thomas Atkinson, . . . . .	10 00	
Richmond, Miss L. G. W., . . . . .	25—	146 27
NORTH CAROLINA.		
Hillsborough, St. Matthew's Ch., collection, (one half,) . . . . .	11 25	11 25
SOUTH CAROLINA.		
Beaufort, St. Helena par., for Africa, \$37; Ch. at C. Palmas, \$20; general purposes, \$302 09, . . . . .	359 09	
Charleston, St. Peter's Ch. Working Society, for school at Athens, \$100; for Crete Mission, \$100; offerings of Ch., for Africa, \$25, . . . . .	226 00	
Colleton, St. John's, collection, \$74; colored congregation, \$4 25; S. School, \$37 13, . . . . .	115 38	
Columbia, Trinity Ch., Christmas offerings of two families, . . . . .	50 00	
Grahamville, Church of Holy Trinity, several individuals, \$105 19; Ladies' Sewing Society, \$55, . . . . .	160 19	
Prince William Parish, Rev. Benj. C. Webb, for educating a boy at Cape Palmas, \$15; general purposes, \$2, . . . . .	17 00—	927 66
Wilton, Christ Ch., Epiphany offerings for 1839 E. T., \$27 50; F. S., \$25; L. E., \$25; M. T., \$12 50; M. S., \$10; W. N., \$10; B. Y., \$2 50; G. S., \$5; T. R., \$7; B. E., \$12 50; unknown, \$13, (ack'd in last No.) . . . . .		
GEORGIA.		
Savannah, "S." for general purposes, (one half,) . . . . .	10 00—	10 00
OHIO.		
Cincinnati, Christ Ch. S. School, for China, \$25; general purposes, \$19, . . . . .	44 00—	44 00
ILLINOIS.		
Juliet, Christ Ch., Christmas and New-Year's offering, (one half,) . . . . .	5 00—	5 00
MICHIGAN.		
Monroe, Trinity Ch. offerings, \$15 33; S. School, \$4, (one half,) . . . . .	9 66—	9 66
(Total from 1st June, 1833, \$14,152 44.)		Total, \$1,859 42



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